HAWAIIAN GAZETTE SEMI-WEEKLY,

PUBLISHED BY HAWAIIAN GAZETTE CO., (Limited,) Every Tuesday and Friday Morning.

AT FIVE DOLLARS PER ANNUM PAYABLE IN ADVANCE.

sereign Subscribers \$5.00 in Advance Which includes postages prepaid.

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es Business Cards and all quarterly or yearly advertisements are payable to advance or on pre-entation of the bill.

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thanges are given in the above scale, and remittances for European or American advertise
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Eight Dollars (\$8.00) Per Annum Dally to Foreign Countries—Postage paid, \$10.00 per annum
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CONTENTS FOR JULY 1894.

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Prospects of Sugar Cane Cultivation in the West Indies. Concerning Machinery, New and Impovement in Sugar producing

plants Ajuncts to enhance efficiency in Mills Shall America Produce its own

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COUNCILS OF THE REPUBLIC.

The Labor Commission Bill Passes Its Third Reading.

A STRONG RESOLUTION FROM IOWA.

The Schutzen Club Presents a Commu nication On the Labor Question-The Matter of the Pay of Commissioners to be Left to the First Legislature.

The Councils met yesterday afternoon, with Chairman Wilder presiding. There were present Ministers Hatch, Damon and Smith and Councillors Ena, Waterhouse, Allen, Smith, McCandless, Bolte, Mendonca, Morgan, Nott and Emmeluth.

After the minutes of the preceding meeting were read, the Minister of Finance presented the usual weekly report of his bureau. It was

received and placed on file. President Dole stated that two important franchises had been applied for, one for an electric railway line, and the other for a railway in Hamakua. He submitted the matter to the Councils as to whether they should act upon it or refer it to the first Legislature.

Minister Hatch read a set of resolutions recently passed by the legislature of Iowa, as follows:

STATE OF IOWA, EXECUTIVE DEPARTMENT. JOINT RESOLUTION.

Whereas, The people of the Ha-waiian Islands have cast off the fetters of an effete and dissolute monarchy and have assumed a position among the republics of the earth; There-

Resolved by the General Assembly of the State of Iowa: That we, the representatives of two millions of prosperous, happy, liberty-loving people, who have adopted as a State motto, "Our liberties we prize and our rights we will maintain," hail the new Republic of Hawaii and send a message of greeting, admira-tion and cheer to our brethren across

Resolved, That we commend the courage, determination and constancy of the founders of the new Republic and bespeak a glorious future for their

State. Resolved, That these resolutions be referred to His Excellency the Gov-ernor, with the request that His Excellency the Governor transmit the same with appropriate message to His Excellency the President of the Ha-

waiian Republic.

I hereby certify this resolution originated in the Senate and is known as Joint Resolution No. 9. (Signed), E. R. HUTCHINS, Secretary of the Senate.

HENRY STONE, Speaker of the House. WARREN S. DUNGAN, President of the Senate. Approved, July 24th, 1894. FRANK D. JACKSON, [SEAL.]

Governor of Iowa. The resolutions were received with applause, and Messrs. Hatch

and Allen were appointed to acknowledge their receipt. The following resolution from the Schuetzen Club was read:

HEADQUARTERS INTERNA-TIONAL SCHUETZEN CLUB, HONOLULU, Aug. 13, 1894. Whereas: The labor question as it stands today, with an unfailing sup-

ply, a weak demand and a thoughtless a ricultural community, a community whose one aim has been to procure cheap labor with no regard for effect upon other industries and the purity of society, is a question of serious moment to all citizens of the Hawaiian Islands who have the good of the country at heart and who desire the perpetuation of the institutions of civilization in this Republic. Therefore

Resolved: First-That we, the International Schuetzen Club of Honolulu in regular business session assembled, do hereby endorse the bill providing for a Labor Commission as drawn by Mr. John Emmeluth and now before the Executive and Advis-ory Councils of the Republic as the surest and safest means of the desired end, and implore its passage and publication as a national act and law at the earliest practical moment.

Resolved: Second-That a copy of this resolution be transmitted to C. Wilder, President of the Executive and Advisory Councils of the Repub-

The resolution was ordered to be considered with the bill. Minister Damon presented a bill

for special appropriations for Government use for the two years ending March, 1896. It authorizes and photograving. Music the expenditure of surplus receipts and loan funds of the Address care of the ADVER- Postal Savings Bank for public works. The principal amounts are as follows: Harbor works,

Honolulu, \$120,500; roads and bridges, \$98,150; new buildings, vaults, magazine and hospitals. \$75,500. Honolulu Water Works, \$112,000; Wailuku Water Works, \$15,000; Hilo Water Works, \$3,-500. The bill passed its first read-

The bill relating to contracts for ocean mail service passed its second reading, with the amendment, by Mr. Emmeluth, that coal storage be limited to coal actually re-

quired by the steamers. The Labor Commission bill was taken up for third reading. Mr. Morgan said he did not think it right that business men should be asked to leave their business and

do Government work for nothing. Mr. Ena moved to refer the bill to the Legislature.

Minister Smith moved that an amendment be made to the effect that the commissioners be paid a sum to be decided on by the Executive. He thought the matter should be settled at once. He denied the statement in the resolution of the Schuetzen Club, that the planters would do anything to get cheap labor, and claimed that they were trying to get labor from

European countries. Minister Damon did not want to go too fast, nor did he want to get too close to oligarchic rule. It would be better to refer to the Leg-

islature.

there were enough men here who would be willing to serve without Mr. Morgan said that perhaps a

rich man would, but it was not

right to ask a poor man to do it. Mr. Emmeluth was in favor of making payment for the work, if it was limited to \$5 a day. President Dole also supported the idea of paying the commis-sioners, but moved to leave the

amount to the Legislature. Carried. The bill passed by a unanimous

Minister Smith said that work on the Kau road would be commenced at once. Mr. Morgan asked what was the matter with Kona, and

was told "one at a time." The Councils then adjourned.

OUR TARO. The Succulent Root Compared to

the Potato. At the Chemical Congress of the Midwinter Fair, California, A. B. Lyons, F. C. S., read a paper upon the chemistry of taro, in which he stated that the chief food of the native Hawailan is still, as it has been from time immemorial, poi, a fermented paste prepared from the farinaceous tubers of the taro, the colocasia escu-lenta or arum escuientum of botanists. Foreigners prefer generally to use the taro itself, which can be pre-pared for the table in a great variety

of ways. It commends itself as a staple arti-cle of diet for the same reasons that make the potato so popular. It is of an agreeable but not too pronounced flavor; it is easily digested; it is a substantial food, and in a climate suited to its cultivation the plant is exceedingly productive.

different varieties of taro as in those of the potato. Some are solid and waxy when cooked; others are quite light and of a delicate texture, although not mealy like the potato. The author's study has been confined to one variety, viz., the light white taro which is especially prized is a table vegetable, and to the pre paration known as taro flour, a powder prepared from the boiled taro,

the different varieties being presumably mixed indiscriminately in its preparation. TABO COMPARED WITH POTATO. One hundred parts of a tuber con-

	iii	from a	Av'age	Potato Obse ved varia- tions.
ı	Water		75 19	9 to 84
١	Fibrous material	6.8	3.5	
ı	Nitrogen Mineral matter	0.17		0.0 to 0.6 0.6 to 1.2
1	The following of		rigan	of the

mineral constituents of tare and po

tato may have some interest.

phates in the taro is the most interesting point to note. MINERAL CONSTITUENTS OF TABO AND POTATO. One hundred parts of the ash'con-

37·4 3.2 13.1 0.8 4.9 4.6 21.5 6.1 -Honolulu Sugar Planter.

The Best Place to Study and Understand It.

MRS. ANNIE BESANT'S WRITINGS.

Few Facts About It Which Will Aid in Solving the Mysteries of the Theosophical Beliefs-The Hindus, She Says, Have the Only True Religion.

The following article, reprinted from a recent copy of the Independent, will be read with interest, especially at this time, when the Theosophists here are claiming considerable attention. It was written by the Rev. John P. Jones, a missionary of the American Board

in Madura, India. The best place to study, and the only place to rightly understand Theosophy is India. In spirit, in methods, even if not in origin, it is Oriental. India is the home of its "Mahatmas," the most congenial field for its "occult phenomena," and the most fruitful nursery of its esoteric doctrines. The eyes of Western The-osophists turn to the East for light, Minister Smith again spoke about the necessity of immediate action. This was a most important matter, and demanded prompt settlement.

Mr. Waterhouse said he thought

and with fervent prayer they look to the Orient for inspiration. One is greatly embarrassed at first to know what is meant by Theosophy. The studied vagueness of its founders and the self-contradictory mysticism of its defenders help us little. Mrs.

Besant's esoteric unintelligibility in the studied vagueness of its defenders help us little. and with fervent prayer they look to Besant's esoteric unintelligibility in her writings only adds to one's perplexity. Is it a philosophy or a religion? Or is it merely a social humanitarian movement? Does it recognize a God, or is it atheistic or pantheistic in its teachings, or does it show favor to idolatry? Who knows? The writer has at various times seen affirmaer has, at various times, seen affirma-tive replies to every one of these questions, from the founders and other leading defenders of this strange creed in India. Consistency and per-

spiculty are the only two goddesses which they decline to worship. A few facts may aid us in solving some of its mysteries. Its advent in India was synchronous with that of the writer, about fifteen years ago. Its founders, Madame Blatavsky and Colonel Olcott, proclaimed it as an "Esoteric Buddhism," and emphasized its hostility to Christian ty. avowed purpose was to expel the religion of Jesus from India. This was their popular watchword, which drew many Hindus to it. The mighty progress and growing influence of Christianity in India is such as to give transient popularity to any movement whose chief aim is to an-That it w

Buddhism, even though "esoteric," was no recommendation The writer remembers how the Hindu temple in Tinnevelli had to be purified, at no small expense, after a Theosophical meeting held within its precincts. But a new religion must have its verifying miracles; yea, more, the wonder craving Hindu mind demand-

ed "signs." The very ingenious Russian lady grasped the situation and at once began to produce the "occult phenomena" with which her name will ever be connected. To the ordinary educated Hindu they were "won-derful" and satisfying So Theosophy spread marvelously for a brief day. But Madam Blavatsky's tricks were too coarse and numerous. Her evil day and that of Theosophy soon came to a merciless and complete exposure of all her frauds as conducted in Madras and elsewhere. The strangs and childish freaks attributed to "Koot Hoomi" and the mahatmas were convincingly shown, by her former accomplices, to be the vulgar tricks of There is as great a d fference in the the high priestess of Theosophy her-self. The expose was so overwhelming that the other leaders of the movement at once dispatched Madame Bla-vatsky to other lands. And that was the last of her and of "occul lism" in India. At least t e present leaders of the movement, while avowing the possibility and even existence of such phenomena, wisely decline to have anything more to do with them publicly. With the fall of the Russian lady and her "wonders," the distinct-ively religious character of the movement vani-hed. For more than five years it let religion severely alone, and busied itself somewhat with an effort to encourage the study of Oriental literature and with proclaiming the doctrine of the "brotherhood of man." The former of these is a very destrable thing to encourage, and the latter is of paramount importance in this caste-ridden country. But the writer has yet to see the first evidence of serious intention among Theosophists in this matter. The o her evening while speaking with an educated member of the Theosophical Society large proportion of the valuable phos in Madura I found that membership did not change their caste relations in the least. Caste barriers are as high and as impassable inside of Theosophy as outside of it; and this gentieman remarked that they never had meet-ings together as Theosophists because of their differences! The great enemy of brotherhood in India — the caste

system—sits complacently in the lap of Theosophy. Thus the movement languished for a few years and many of its branch societies passed away into the limbo of "inocuous desuctude." Something must be done to arrest this decline. Some new sensation must be fur-

Mrs. Besant's recent arrival in India

(Continued on page 5.)